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CHURCH + BUILDING QUARTERLY

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

FOURTH AVENUE AND 22d STREET

NEW YORK CITY

The Congregational Church-Building Society,

105 East Twenty-second Street, New York.

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Fifty dollars constitute a Life Member of the Society; Five Dollars an Annual Member, and they are entitled to vote at its meetings.

ANNUAL MEETING.

The Annual Meeting of the CONGREGATIONAL CHURCH-BUILDING SOCIETY is held in the United Charities Building, 105 East 22d Street, New York, N. Y., on the SECOND THURSDAY of January, at half-past Three o'clock, P. M., for the election of Officers, the Annual Reports, etc.

The Board meets the FOURTH MONDAY OF EACH MONTH.

CORRESPONDENCE

should be addressed to the "Secretary of the Congregational Church-Building Society, 105 East 22d Street, New York City."

DONATIONS, SUBSCRIPTIONS AND LEGACIES

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CHURCH-BUILDING QUARTERLY

PUBLISHED BY

THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

OCTOBER, 1904

The National Council
at Des Moines.

The experiment of having the five home-land societies hold their meetings in connection with the National Council at Des Moines proved a great success. Never was there such a meeting of the National Council before. In the numbers present, in the great themes considered, in brilliant addresses, in enthusiasm, and in deep spiritual earnestness it has never been equalled. It was a meeting not only of intense interest, but of marked spiritual power.

One reason for this was because it was all the time face to face with our great missionary problems. Practical Christian work, rather than fine-spun theories, occupied its thought. On its opening day the "Council train" brought from Grinnell five hundred persons who had been kindled by the inspiring meeting of the American Board. Their horizon had been widened by considering the world-wide field and hearing the thrilling story of gospel heralds from many lands. The fire glowed still brighter as day after day, interwoven with the Council meetings, the Societies that work to secure a thoroughly Christian America unfolded their work. These were meetings of remarkable interest. No one of the Societies commanded the exclusive attention of the great gathering, but each had a representative audience from all parts of the country such as it never had before. And the broad, comprehensive view of our entire missionary and benevolent work, revealing its real unity in variety, was of great benefit. There was inspiration in the outlook. May it bear fruit in a heartier support of the work of all these Societies by all our churches!

Our Meeting with the Council.

It was with pleasure that our Society accepted the hearty invitation of Plymouth Church, Des Moines, to hold a meeting there in connection with the National Council. The Committee was able to give us but an hour and a half on Saturday forenoon, October 15, for our session. But we used it to good advantage, as the pages of this number of our *QUARTERLY* will show. There was a fine audience in the beautiful new edifice which the inviting church had recently erected at a cost of about \$120,000, and the people expressed their hearty appreciation of the addresses. It was a fitting place for us to hold such a meeting, for this church, now one of the strongest in the country, is a monument of the good accomplished by our aid. The grant made to it in its infancy helped to put it upon its feet, and it has since then returned to our treasury more than thirty-six times the amount of that early grant. That is the kind of church we like to help. It gave additional zest to our interest in meeting there to know that Pastor Hodgdon, the able leader of that church, is deeply interested in all our missionary work, and that the pastor emeritus, Dr. Frisbie, has long been our State Secretary in Iowa.

The program was carried out as planned. After a hymn, Rev. Dr. Dwight M. Pratt, of Cincinnati, invoked the blessing of God. Our President, Dr. Lucien C. Warner, was in the chair, and gave a brief but admirable address. The Secretary presented the Triennial Report, which, because of lack of time, was distributed but not read. Secretary Richards read instead a paper on "Church Building and the Kingdom." Then followed four addresses of great interest, illustrating various features of our work: "Church Building as a Factor in Christianizing America," by Rev. Frank T. Bayley, D.D., of Denver; "Church Development in the Middle West," by Rev. Charles H. Taintor, D.D., of Chicago; "The Spiritual Influence of the Church Building," by Rev. S. M. Newman, D.D., of Washington, D. C., and "Church Work in our Cities," by Rev. Philip S. Moxom, D.D., of Springfield, Mass. All these papers and addresses are found in this *QUARTERLY*, and our readers will catch from them some of the inspiration and uplift of the great meeting.

Aftermath.

One of the most promising features of the Council was the almost universal desire on the part of those present for more aggressive Christian work

on the part of the churches. The doctrinal controversies that formerly disturbed us have passed away. Questions of method and machinery are but of secondary importance. The one main thing for which our churches were organized presses for immediate action. The conversion of men, the Christianizing of society, the rescue of the perishing, the education and evangelization of America, the redemption of the world—this is the work which is all-important. This feeling received new impetus from the experience and words of our English guest, the Rev. William J. Dawson, of London. It culminated in the appointment of an Evangelistic Committee, of which Dr. Hillis, of Brooklyn, is Chairman, and Dr. Fifield, of Kansas City, the Secretary, to arrange with the churches all over our land to press forward this work in local campaigns. We hope for great results in the enrichment of the life of our churches by such service, and the enlistment of many who shall make Christ their Master and find Him their Saviour.

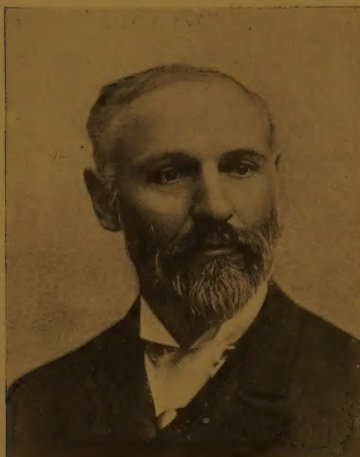
The same thought received renewed emphasis in the Congregational Day at the World's Fair at St. Louis which followed the Council. It was a noble gathering that filled Festival Hall and made it ring with the hymns of Leonard Bacon and Dr. Watts, two Congregationalists worthy to be in our Temple of Fame. As we sang, supported by the deep diapason of the greatest organ in the world, the spirit of fellowship rose high. The strong spiritual purpose for a great advance on the part of our churches breathed through the splendid addresses of Moderator Gladden and Drs. Boynton, Jefferson and Abbott. As one said, "It is six o'clock in the morning of a new day for our Congregational churches." The same spirit was manifest at the delightful banquet and reception given to the Council delegates and others by the St. Louis Congregational Club the same evening. The Council had struck the right keynote for a forward movement, and the signs point toward a great spiritual campaign, in which all our churches shall push the evangelizing work with new courage and consecration.

Let everybody remember that no one has any

A Reminder. authority to give any promise or assurance of aid from our treasury except our Board of Trustees by its formal vote. Even the Board makes no pledge until it has carefully considered the formal application and endorsements.

Our Church-Building Problem.*

BY PRESIDENT LUCIEN C. WARNER, LL.D., OF NEW YORK.



LUCIEN C. WARNER, LL.D.

The Church-Building Society is like a great real estate organization, for we are largely engaged in loaning money and taking mortgages. It differs from other real estate companies in that most of the money is loaned without interest, and on nearly one-half of it we do not even require the principal to be returned. We have three separate funds from which we furnish aid to churches. One is the Grant Fund, which is given without requiring any repayment, except that a collection shall be

taken each year. The second is a Loan Fund, which is furnished in somewhat larger amounts to city churches, and most of which is to be repaid without interest in five or ten annual instalments; and the third is a Parsonage Loan Fund with which to aid in building homes for pastors. In round numbers, we may expect to have about \$6,000 a month to appropriate for church grants, \$6,000 a month for the church loans, and \$2,000 a month for parsonages. In some months the amount available is much less; sometimes it is more.

When our trustees met at our last monthly meeting in September we found on our docket thirty-seven applications for grants aggregating \$34,470, twenty-two applications for loans aggregating \$45,700, and twelve applications for parsonage aid amounting to \$13,400; in all, seventy-one applications for aid calling for \$93,570. In other words, we had applications before us sufficient to consume all the money that we could appropriate for about six months, provided that during this time no more applications came in. During the first ten days of the month of October we received fourteen additional applications calling for

* Address at the meeting of the Society, Des Moines, October 15, 1904.

\$14,000, so that in ten days of the month of October we received applications for all the money we could appropriate during October, even if we had no other applications before us.

This is the kind of a financial problem that is constantly before the Church-Building Society; six months behind on our docket and applications coming in twice as fast as we can take care of them.

I understand that some of the aided churches feel that occasionally our Treasurer has pressed them a little hard when he has asked them to take up the collection that they have promised to take, or to repay the loan which they have promised to repay. We should remember it is not the Treasurer who is at fault, it is not the Society which is pressing for payment, it is these unaided churches. Only a few years ago these delinquent churches were coming up to the Society and asking for aid, and were willing to promise anything to get it; and now, because they fail to keep their promises, seventy-one churches are kept out of their money for six months at a time, and may not be able to get it then, or only a small part of it. If any one is defrauded, it is not the Society, but the churches that are depending upon this money for help, for more than one-half of our money now comes from the return of money from churches which have been aided, either in repaid installments of loans or in contributions.

In spite, however, of some difficulties and some obstacles, there is a great deal to be thankful for. The great majority of the churches do meet their obligations nobly, and often with great self-sacrifice. It is a great satisfaction that we can report that last year one hundred and thirty-one churches and fifty-two parsonages received aid from this Society in the aggregate of \$205,000; and the prospect for the present year is that we shall pay out a still larger amount. Therefore, in view of these facts, we thank God and take courage.

Triennial Report

OF THE

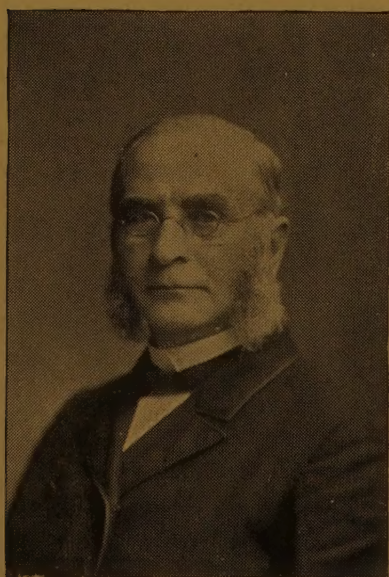
Congregational Church-Building Society

1901—1904,

Presented at the Meeting of the Society held at
Des Moines, Iowa, October 15, 1904.

Since the last triennial report of the Congregational Church-Building Society, which was presented to the National Council in 1901, two notable events have occurred in its history.

RETIREMENT OF DR. COBB.



L. H. COBB, D.D.

First, the retirement from active service of its illustrious and honored Corresponding Secretary, Dr. L. H. Cobb. For more than a score of years he had watched over its expanding life, much of which was due to his wise and inspiring leadership. He saw it grow under his guidance from an income of \$50,000 to over \$250,000; from 904 contributing churches to more than 3,000; from 1,160 churches built by its aid to 3,582; and from two parsonages built by its aid to 908. Compelled to seek release from the burden of work by illness, he still shares in our councils as our honored Sec-

retary Emeritus, and his facile pen still aids in our work. We lament the retirement of a leader so strong and sagacious, but in the high endeavor to advance the Kingdom of God, when one standard-bearer falls, another catches up the banner and the army rallies to the colors and presses on to new victories.

OUR JUBILEE YEAR.

The second noteworthy event is the celebration of the Jubilee Year of the life of our Society. This was not done in any formal and spectacular way, but in press and pulpit commemoration was made of the loving and generous service which this Society has rendered during the half century just closed. The blessing of God has been manifestly upon it in the growing confidence and co-operation of the churches in its work, and the fruitage of that work from 1853 to 1903 has been great.

Well may we rejoice in the added power for evangelizing our country and the world which has been created by the 3,582 churches, which stand as beacons in the fifty States and Territories through the aid of this Society, shedding gospel light afar, and in the 908 parsonages, with which in twenty-one years we have provided homes for more than one-seventh of the pastors in our churches. These 4,490 buildings for church purposes, which is our record to October 1st, 1904, have been a tremendous factor in the rapidly-increasing growth and usefulness of our denomination during the last half century.

STEADY EXPANSION OF OUR WORK.

The steady expansion of the church-building work during the last fifty years shows what an increasing interest the churches have in this fellowship of mutual service.

In the first three decades of our history, three years are marked by extraordinary gifts for this cause.

In 1852 the Albany Fund gathered in \$62,041, with which 234 churches were aided in building.

In 1856 the Forefathers' Fund secured nearly \$12,000 to aid twenty other churches.

In 1865-66 the Boston Council stimulated 1,495 churches to pour into the treasury the unprecedented sum of \$123,216.

But these were only the occasional outbursts of generous effort. Not until the year 1882 did the number of giving churches reach 1,000, except in the one year mentioned above. From 1882 to 1890 the giving churches rose steadily from 1,000 to 2,000. From 1890 to 1899 they rose steadily from 2,000 to 3,000, and since then have never fallen below that mark.

So, also, in the first decade the contributions rarely rose to \$10,000 within a year. In the next two decades they rarely rose above \$50,000 or \$60,000. But in 1882 the income leaped to

\$100,000, and has steadily gained until in the last five years it has not fallen below 200,000, and has risen to \$251,000.

If we review the last thirty years by five-year periods we find a steady gain, as shown below:

Five-Year Periods.	Receipts.	Gain.
1873-78.....	\$178,870.01.....	
1878-83.....	338,117.68.....	\$159,247.67
1883-88.....	527,555.13.....	189,437.45
1888-93.....	788,674.50.....	261,119.37
1893-98.....	908,674.49.....	119 999.99
1898-03.....	1,185,521.87.....	276,847.38

These facts clearly show that a steadily-increasing number of our churches appreciate the privilege of helping their sister churches in need, and understand the value of this work in advancing the Kingdom of God.

THE BEST TRIENNium IN OUR HISTORY.

At each of the last two meetings of the National Council the Secretary has been able to say that his report covered "the best triennium in the history of the Congregational Church-Building Society." That statement may also be made to-day. The triennium just closing is the best in our history. The receipts of 1901-1903 show a gain of \$81,110 over the income of the previous years. We have helped to build in those years 317 churches and 143 parsonages, and the banner year for building was the last one, in which we averaged two-and-a-half churches and one parsonage each week.

EMBARRASSED BY SPLENDID OPPORTUNITIES.

And yet we cannot keep up with the work. For nearly a year the Board of Trustees has found at its monthly meetings, with hardly an exception, two or three times as many applications as they could possibly respond to with the funds in the treasury. We are embarrassed with the volume of work pressed upon us and by our inability to meet the appeals of needy and struggling churches, calling for our help. We have no debt, because it is the rule of this Society not to pledge more than the funds in hand permit. We would like to shift this embarrassment onto the non-giving churches and let them blush for having no share in this work, when the very life of the appealing churches often depends on receiving the aid they ask for.

MORE GRANTS THAN LOANS.

We would emphasize again the fact that much the greater number of our appropriations for help in church building are

for grants to the smaller churches. Of fifty-eight applications on our docket last month for aid in building houses, thirty-six were for grants. Many dockets have a still larger proportion of grants. All our contributions from churches and individuals, unless otherwise designated, go into the Grant Fund to aid these younger and needier churches. We need twice as much in the Grant Fund (which means twice as large contributions from churches and individuals) to meet the urgent need of the appealing churches.

OUR WORK IN CITIES.

Our Church Loan Fund, derived from legacies and certain large individual gifts, has enabled us to do a great work in cities, where building is far more expensive than in rural communities. Our cities are the storm centers and danger points of our modern civilization. No more important missionary field exists than in our cities. We rejoice that we have been able to accomplish so much in them.

We have helped to erect houses of worship in every city in the country which has more than one hundred thousand inhabitants, with three exceptions. In the three cities of more than a million people each, we have aided in building seventy-four churches, namely: in Greater New York twenty-six, in Chicago forty-three, in Philadelphia five. In the cities whose population is less than a million each we have also done a large work. We have helped to complete in Minneapolis seventeen churches, in Denver twelve, in Los Angeles ten, in St. Paul nine, in Cleveland, Indianapolis and Omaha eight each, in St. Louis and Kansas City six each, in Washington, D. C., and Milwaukee five each, in San Francisco four, in Buffalo, Cincinnati, Pittsburg, Jersey City, Detroit and Worcester three each; in Columbus, Providence, St. Joseph and Syracuse two each, and in Boston, New Orleans, Newark, Memphis, Paterson, Rochester, Scranton, Toledo and Allegheny one each.

In cities of less than one hundred thousand we have also helped to build many churches, so that we have aided in providing more than three hundred houses of worship in these urban centers. The money loaned to promote Christian work in these important points is not only of the utmost value to the religious life of the community, but it comes back again to our treasury by installments, to be used again in building other churches. City work thus multiplies itself again and again.

THE IMMEDIATE FUTURE.

The work shows no signs of diminishing. On the contrary, the needs are steadily increasing and the appeals for help are more numerous than ever. In order that we may have accurate data on which to base our expectation of what the wide field of our country will ask of us in the coming months, the Secretary has recently addressed a letter to all the Home Missionary Superintendents and Secretaries, asking for an exact statement of conditions in their fields. Their replies show a state of things that demands a redoubled consecration and generosity on the part of our churches if our church-building work is to match the tremendous need. The summarized replies are as follows:

Unhoused churches	465
Planning to build within a year	180
Churches with no parsonage.....	1,929
Planning to build a parsonage soon.....	116
New churches organized last year	154
Churches that could wisely be organized now if proper aid could be given	362
Churches that could wisely be disbanded and their property sold	78

These answers are well within the mark. They are not over-statements. They are much below the figures in the fifth year statistics of the year book of 1900. That reported 816 fewer houses of worship than churches, and 3,313 fewer parsonages than church organizations. The discrepancy is due partly to the fact that the Home Missionary Secretaries and Superintendents in many cases have reported only those churches that come especially under their care; partly because when two or more churches are "yoked," one church building or one parsonage suffices for the field; and partly because some churches failed to get a complete report into the year book. Perhaps the exact facts for the entire country lie somewhere between the two statements. But it is a startling disclosure that in our normal growth as a denomination we have between 465 and 816 churches without a house of worship and between 1,929 and 3,313 churches which provide no home for the minister.

There must be no thought of pausing in our work then. More money, more effort and more participation in this glorious fellowship of service are imperatively needed.

Church Building and the Kingdom.*

BY SECRETARY CHARLES H. RICHARDS.



CHARLES H. RICHARDS, D.D.

The two foci of our Congregational ellipse are Liberty and Fellowship. The Congregational Church-Building Society is the embodied fellowship of the churches in the time of need. If one church is burdened the other churches share the burden. If one church is struggling for life all the others lend a hand to help it find a shelter for itself and its pastor. Through the Church-Building Society the churches reach out the right hand of fellowship with a gift in it as a pledge of fraternal sympathy.

More emphasis needs to be laid upon the relation of our church-building work to the kingdom of God. That is what we are all striving for. That "one far-off divine event toward which the whole creation moves" is the transformed earth, when "all men's good shall be each man's law," and when the purity, peace and joy of heaven shall everywhere prevail, bringing to our world something better than the lost paradise. When Christ is indeed the real Master of all human life, the new Jerusalem pictured by the apostle will abide upon the earth.

The chief factor in accomplishing this glorious result is the Christian Church. This is the "body of Christ," through which He works to secure the realization of His social ideal.

But in the life and progress of the church the church building is a fundamental and vital need. The spiritual organization may, indeed, exist without it, but it will be only a feeble and crippled existence. If it is to grow, if it is to be that aggressive and evangelizing power which its founder intended, it must have a house to shelter it, a plant where its manifold activities may be developed.

* Read at the meeting of the Society, Des Moines, Iowa, October 15, 1904.

THE CHURCH BUILDING AS A LIFE SAVER.

Experience shows that the church building is often essential to the very life of the church. A good way to kill a church is to leave it without shelter. Too many of our Congregational churches have been born but to die. In one period of eleven years one thousand Congregational churches vanished from our land. They died mainly because of neglect and exposure. They were homeless waifs, without sympathy or care. Since we began this systematic work of practical fellowship by which we aid in providing houses of worship we have greatly reduced this mortality, and our Congregational churches have increased 200 per cent. in a little more than fifty years.

THE SANCTUARY A PREACHER.

Not only so, but the church building has proved to be a powerful factor in the spiritual work of the church. It stands in the community as a visible witness to the life of the Spirit. Its spire is always pointing men heavenward. Its chiming bell and open door are constantly calling men back to the heavenly Father's house and heart. It represents the ethics of Christ, the law of love, and the sublime hopes of the Gospel.

CHURCH BUILDING IN RELATION TO THE BENEVOLENT SOCIETIES.

Important as the church building is to the life and work of the individual church, it is quite as important also for the larger work which the churches do in common. Our great benevolent societies are the agencies through which our churches unite to do their common work for bringing in the kingdom of heaven on earth. The Congregational Church-Building Society stands in so close and important a relation to each of the other benevolent societies that it may well be doubted if they could do very much without its co operation and assistance.

The Congregational Home Missionary Society has nearly two thousand missionaries preaching at nearly twenty-five hundred places. In four score years these missionaries have received into our churches nearly 500,000 members. We are informed that nearly every one of these churches to which these heroic heralds of the Gospel minister—certainly outside of New England—has had a house of worship secured by the aid of the Church-Building Society, if it has any church building at all. The work of the Home Missionary Society would

have been comparatively ineffective, and the money given to it largely wasted, without our co-operation and assistance. With our aid the Home Missionary Society has ministered to thousands of nursing churches in the last fifty years, many of which have grown into commanding strength and wide usefulness. A large number of our strong churches in the interior and far West were in their earliest years the beneficiaries of both these Societies.

In like manner we make effective the missionary work of our Sunday School Society, by making it possible for the Sunday-schools which it establishes to develop into vigorous and prosperous churches. Were it not for our aid the expenditure of its money, now so wisely made, would often be like pouring water upon the desert sands, so far as permanent results are concerned.

Our Society is also the close fellow-laborer of the Education Society. We furnish churches for its trained ministers to preach in; we help to create a church home in which is raised up a great constituency of young people for its twenty-two Congregational colleges, which belt the continent with a zone of light; and we provide a school of Christian training for those who afterwards become generous givers to its work.

The American Missionary Association is an evangelizing as well as an educating force. A very important part of its work is found in the 232 churches with which it is helping to solve the race problem with the Gospel. For many of these churches we have helped to secure a house of worship. We know no color line in our endeavor to help forward the kingdom of God.

THE CHURCH-BUILDING SOCIETY AND FOREIGN MISSIONS.

Not less vitally important is our work to that of the American Board. It is true we have not yet undertaken to help build churches in far-off lands; but we are developing the springs from which flow the streams of benevolence which support the work of Foreign Missions. Every new church which comes under our fostering care, and which we aid in developing into vigorous life is to become a feeder of that work. That work cannot grow as it ought, unless we increase these sources of supply. A study of our denominational life shows that the expansion of our benevolent and missionary work has exactly kept pace with the growth in the number of our churches. If we look at ten-year periods for the last half century, and remember that for the last thirty years we have been mainly deprived of

the aid formerly received in our foreign missionary work from our Presbyterian brethren, the expansion of our foreign missionary work will be seen to have been strikingly commensurate with the growth of our churches, as the following table will show:

Number of Congregational Churches.		Receipts of A. B. C. F. M. by ten year periods.	
1850	2,000 (estimated)	1851-60	\$2,560,447.84
1860	2,583	1861-70	3,318,748.36
1870	3,121	1871-80	4,550,371.05
1880	3,745	1881-90	4,782,073.49
1890	4,817	1891-1900	6,600,141.10
1900	5,650		7,221,638.86

The inference is clear. The more churches, the more money for Foreign Missions. If our beloved American Board is to have regularly and easily the million dollars a year which we all desire it to have, then we must have within the next ten years at least one thousand more churches to give to it. They cannot be developed without the aid of this Society. And if the churches but realized their opportunity and duty in this regard they would double their contributions to the Home Missionary Society and Church-Building Society, and create not 1,000, but 2,000 new and vigorous churches inside of ten years, to be centers of evangelizing power and to be new sources of supply, both of men and of money, for our great foreign missionary work. Added emphasis is given to this thought when we see that already the young Congregational colleges, which are the fruit of our home missionary work, have furnished over two hundred and thirty foreign missionaries to the Board, and last year nearly \$150,000 were given to the Board by states that either are now, or have recently been, home missionary states.

OUR WORK NOT SECTARIAN.

We are often appealed to for help because the place seeking our aid is said to be a "strategic point," and it is affirmed that this is a "glorious chance to promote Congregationalism." But while we are proud of our history and rejoice in our Congregational ideals of Faith, Freedom and Fellowship, our chief interest in this work lies not in the promotion of any "ism," but in the advancement of the Kingdom of God. It is true we help to build only Congregational churches, but this is because each great denomination has its own particular part of the great

vineyard to cultivate, and it helps the common cause best by developing its own power to the utmost in order to be as efficient as possible in the world-wide work. We have given abundant proof of our cordial co-operation with other denominations. We hail with joy every step toward federation and union. Meantime we wish to do our full part to make this a thoroughly Christian country, and thus to send the gospel message with its transforming power into every part of the world.

OUR SOCIETY A MISSIONARY ORGANIZATION.

The Church-Building Society, in one aspect of its work, is pre-eminently a business organization. It is such, in that it seeks to make use of the most approved business methods, under the counsel and direction of wise and careful men, in order that its work may be done with the greatest efficiency and economy and with the least possible waste. It is such, also, in that it represents the investment and management of several hundred thousand dollars in loan and grant mortgages and in securities, and in the administration of funds which come to it from bequests and annuity gifts and contributions of churches and individuals. Entrusted with such responsibility, it must care for its funds with business sagacity. But it is not on this account to be regarded as an ordinary Building and Loan Association. Its motive and intent are far higher. It is pre-eminently a missionary society. Its chief concern is not the money and mortgages, the brick and mortar, the site and the architecture. Important as these are, they are but the tools with which to work toward a higher and grander result. It is because they are vitally necessary to the promotion of the Kingdom of God that we concern ourselves with them.

Viewing our work in this light, we are bold to make our appeal for redoubled interest and redoubled gifts. Every church in our denomination and every member of every church ought to have a share in this practical fellowship. For as we help our sister churches in their hour of need, we are helping to make effective the work of the other missionary societies and we are adding immensely to the Christian forces that work together for the redemption of the world.

The National Council has already given us our rallying cry:
\$400,000 a year for church and parsonage building, and a gift from every church and every church member to secure it.

And let all the people say AMEN.

Church Building as a Factor in Christianizing America.*

BY FRANK T. BAYLEY, D.D., DENVER.



FRANK T. BAYLEY, D.D.

Only God is great. Only those things have greatness which derive it from God. Church-building is a poor theme, save as it is related to the building of God's kingdom. But it is so related, and the relationship is vital. We may say, as David wrote to Hiram when he built the temple, "The house which we build is great, for our God is great."

So our theme glows! We recall the old story of the nail, the shoe, the horse, the kingly rider and the kingdom. As swiftly, we may pass from the

humble parsonage and the village church to the world-wide empire of our Christ. The preaching of the everlasting Gospel is God's appointed instrument of salvation. In the preached Word lie in embryo the church, the college and seminary, missions—the whole life and work of organized Christianity. The preacher is God's Archimedes, sent to lift the world, and the Gospel is his lever.

But Archimedes must have his *pou sto*—his place to stand. The preacher's *pou sto* is the church plant—a house for worship and a house for home. An unhoused church is like a homeless babe, doomed to weakness, suffering, death. It may be commiserated; it can never be respected. It cannot rise above pity into power. The horse comes before the harness, indeed. It is not the harness that draws the load; but of what use is the horse without a harness? This is a parable of the Home Missionary Society and the Church-Building Society.

A church without a house is a vagabond. It does not *bulk*

*Address at the meeting of the Society, Des Moines, Iowa, October 15, 1904.

upon the community. It needs a physical incarnation, a body for its soul.

A minister without a home is a workman with his hands tied. And in many communities he can have a home only by the help of this Society. Want and waste are inevitable as he flits from pillar to post, a mere renter; and the waste often includes the health, if not the life, of his family. In lieu of a suitable house the minister sometimes has to buy a grave. But the saddest waste is the waste of opportunity. A vagabond church or a vagabond minister cannot command respect and attain power as permanent factors in the community.

With all my heart I plead for the Church-Building Society as an integral factor in the work of Christ's kingdom. To see its work is to believe in its mission; and having seen it in many fields I speak as a witness.

Our own Plymouth, in Denver, has twice been helped by it; first, that the new-born babe might have a cradle and live; and, later on, that the vigorous child might not be dwarfed. Thirteen years ago it enabled a little band of fifty members to build fittingly in a great opening field. To-day a membership of 750 rise up to call it blessed. But for its mothering we should have failed of a great mission. We are equally in debt to the Home Missionary Society, and I delight to sound its equal praise.

But my heart flies from the circumference to the center of my subject, "Church Building as Related to the Christianizing of America!" I am sure we need inspiration more than information. We need supremely to look from our beloved country to the heart of Jesus Christ, and then to look again at our country. The pulse of the heart of Christ is the great need of all our work.

It is time to realize that God has placed us here, not to exploit America for our own advantage, but to Christianize it for the service of humanity and of Almighty God. American Christians are in frightful danger of playing the part of the wicked husbandman—withholding the fruits of the vineyard and slaying the King's son.

The bringing of America to Christ is our solemn charge. I do not forget that it was the *world* which God so loved that He gave His Son. But we are only thinking God's thoughts after Him when we say that America must be saved to save the world. God has always wrought salvation under the principle

of election ; not choosing individuals to an arbitrary salvation in heaven, but calling individuals and nations to be the instruments of His redemptive purpose in this world. So He chose Israel ; so He calls America.

It is no conceit to say that the Christianizing of America is vitally related to the reign of Christ on earth. God has in these last days set America in the forefront of the world ; and these last days are but the unfolding of His eternal purpose. Geographically the world's center, commercially a great world-ganglion, the importance of America to the world is neither geographical nor commercial, but political ; for America is appointed to the working out of the greatest of human arts—the art-political—the art of living together. Here is the testing and the training of Demos, the coming world-king. Here, in the sight of the whole world, we are to demonstrate whether or not his reign means the whole world's ruin.

The problem of to-day is the social problem. But religion is at the heart of sociology. Civilization compels men to live together, but it does not show them how. Consider how our modern life relates men to each other. The savage gets his own food, builds his own hut, prepares his own scanty dress. The question of his neighbor need not trouble him. But the modern man depends upon a thousand of his fellows. A hundred others are involved in the spreading of his table ; and when he journeys his life is in the hands of a thousand men.

Yet the modern man, thus bound up in a great bundle of social dependence, is armed with the most amazing powers, which he may use for the weal or the woe of those about him. The greatest peril of mankind to-day is man. Safety from a bad neighbor was once only a question of a bow's length. But what of the man whose ugly neighbor has gunpowder or dynamite in his hand ? This is the dynamic age—the day of *dunamos*, concentrated, Titanic energy. There is the awful power of dynamite, equally ready to rend a mountain or to tear the bosom of a sleeping babe. There is the *dunamos* of aggregated wealth, the inconceivable power of commercial combination ; and over against that is the concentrated strength of a million toilers, wielded by a single hand, that with the click of a telegram can choke the channels of a continental commerce.

So we have to face the tremendous question, What will the twentieth-century man do with his dynamite, not alone the

material stuff, but the Titanic powers that are in his hand; what sort of a neighbor is he to be, and how will the community get along with him?

That depends on what sort of a man he is, this armed giant; upon his disposition, his character, his heart. And so we come to religion; for disposition, character and heart are at bottom religious questions.

We must see it, believe it, proclaim it, that religion is at the heart of sociology. It is as truly essential to national as to individual salvation. Men cannot live together under modern conditions except they be converted to dispositional righteousness. Such conversion is possible only through the transforming power of God, as revealed in the Gospel of Christ. Hence the irresistible conclusion—the Christianizing of America is essential to its own and the world's welfare.

It is significant that Paul uses our very word, the modern word which stands for resistless power, when he says to that power-loving people, the Romans, that the Gospel "is the *dunamos* of God unto salvation."

America is to be ruled by the dynamite of selfishness or the *dunamos* of love. We shall be saved by the transformation of character, the renewal of the heart, and the redemption of society through the energy of God in the Gospel, or we shall be destroyed by the powers of our modern time, wielded by the hand of selfishness. America can be destroyed only by suicide. It can be saved only by the Gospel. If we perish, it will be "of unbelief of God and wrong of man."

We boast of liberty. But we need to heed One who cried, "Brethren, ye have been called unto liberty; but use not liberty for an occasion to the flesh, but by love serve one another. The whole law is fulfilled in one word: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." How the old word stands out in the lurid glare of recent events in Colorado mining-camps, Chicago stock-yards and New York building affairs! Here is the problem of Christian Sociology: We must love and serve, or we shall hate and destroy.

We may well pause in the midst of a heated political campaign to mark this fundamental truth, that the national welfare is not a question of political parties or policies, of tariff or finance; but a question of the supremacy of selfishness or of love.

We have resources and wit enough to secure a splendid national destiny. It remains to be seen whether we have conscience, heart and character.

And we, brethren, are come to the kingdom for such a time as this. How shall we meet the august responsibility? How rise to this height of privilege?

The question of church building is a question of money; that nexus between the world spiritual and the world material. This is the great common factor in the work of all our societies, the money question. Everywhere our workers report scarcely a limit to need and opportunity; but the treasuries are empty.

I do not turn, then, from the specific theme of church building if I bring to the front this underlying question which presses imperatively: How shall we get money for God's work?

There is a plain answer. To get money we must first get men. And we are not getting men! This is a cardinal fact in the present situation; we are not getting men. It is thrust upon us as we consider the question of the ministry. "How shall they hear without a preacher?" cried the Apostle. As we look at our churches we ask in dismay, "Where are our preachers to-day?" And when we look at our colleges and seminaries, our dismay deepens as we cry, "Where are the preachers for to-morrow?"

Here is an appalling fact, standing over against the unprecedented opportunities of our time; the kingdom of God halts for lack of money and of men. A comprehension of this fact, a diagnosis of its reasons and a discovery of the remedy, are of transcendent importance to all our work. Without such radical treatment, there is little value in striking presentations and pungent appeals.

What is the reason and the remedy for this situation? It must be that God did not launch His kingdom on earth without due provision for both men and money. What is His plan, and wherein have we departed from it?

There was a time when the kingdom had neither men nor money. The King Himself had no place where to lay His head. And ere He died they stripped Him even of His raiment.

But the kingdom got both men and money. How? Christ brought a message to this world; the message of John 3:16: "God so loved the world * * * " And that message, incarnate in Him, had in itself the promise and the potency of the King-

dom. Another of the great three-sixteens of Holy Scripture gives the mighty sequence: "God was manifested in the flesh, justified in the Spirit, seen of angels—preached among the nations, believed on in the world, received up into glory." Here is the history of Redemption from the hand of God; the divine plan and program under which the Church is to work. The eternal Son of God, incarnate for the world's redemption, preached and believed on in the world! That is all. It is as simple as the reclamation of the desert by seed, rain and sunshine. The Gospel is the seed of God, in which lie resident forces adequate, when quickened by the Spirit, to the transformation of the world into a garden of the Lord.

Christ's kingdom began without money and without men. The King Himself went naked and alone to His Cross. There was only a message, sealed with blood.

But the message was the very might of Omnipotence. It got both men and money for itself. Christ drew men after Him, and they brought all they had to lay it joyously at His feet. That is the whole philosophy of money and men in the kingdom. There were no pleading secretaries, no peripatetic Puddefoots, no envelope systems. There was little machinery, but there was power. Men, knowing that God loved them and that Christ died for them, just loved and gave and served. It was a very simple story.

Have we not God's answer to our question, How shall the Church obtain men and money? And perhaps God's answer to our wonderment as to the lack of both to-day.

There is no substitute for the message; none is either needful or possible. The Church may have an ethic, a philosophy, a history, a theology, a ritual, a brand new psychology and an expurgated Bible. But if it has not the old, unchanged message of the redeeming love of God, manifested in a divine Saviour, incarnate, crucified, risen and alive for evermore, then it mocks the world, and the world will laugh it to scorn. Its pulpit-men may be cultured philosophers and skillful Bible dissectors; but when they are no longer messengers and witnesses, the ministry will be no longer a divine calling, but a profession; and the old cry, "Woe is me if I preach not the Gospel" will be displaced by the pitiful wail, "I pray Thee, put me into the priests' place that I may eat a piece of bread!"

Never before had the Church so many young men of culture

and training. But why should a young man forego the prizes of this modern world and pay the price of the ministry unless he has a message with the dew upon it from the heart of God to the heart of man?

Never before was there so much money in hands that take the Sacramental bread. But the world never offered before such prizes to self-indulgence. The only sufficient argument for giving is the Cross of Christ. Belittle that, and men will draw their purse-strings. Why should a man deny himself the things which money buys unless it be for One who loved him and gave Himself for him? A man who has never seen the Cross cannot resist the appeals of self-pleasing. No wonder that he is swept away by the unprecedented chances to get rich—I say “chances” advisedly.

And so it has come to pass that multitudes of professing Christians really think they *cannot* give largely. At first, they must use their money to make more, and they rush into the vortex of speculation. Later on, they plead poverty, having lost their Lord's money. For illustration, see the recent history of Amalgamated Copper, the Ship-Building Trust and their sisters, big and little. The “wicked and slothful servant” of Christ's parable may well put many a disciple to the blush; for he had, at least, the grace to “hide” his lord's money and give it back to him.

The weakness of the Church to-day is not the lack of men or money. It lies deeper, in the measurable loss, out of our hearts, our homes, our colleges and seminaries, and our very pulpits, of the Gospel; the message of the Living God, which alone brings life and kindles love; which alone thrills men with the eager joy of serving with all they are and all they have.

This Council will be much occupied with the consideration of our denominational economy, which doubtless needs amendment. We need to remember that a finely-articulated skeleton is not the Body of Christ. After the most skillful arrangement of wires, according to the most approved methods of modern knowledge, we shall still need the flash of the fire of God. Wire is a poor substitute for fire. So, brethren, I appeal from denominational mechanics to divine dynamics.

A Church that knows Christ as Saviour and Lord may be trusted to see the necessity of missions, home and foreign, of Christian colleges and consecrated students, of churches and

parsonages, and to provide them all. She will suffer no lack of men or means. But beware of an attenuated Gospel!

A hundred years ago the Theophilanthropists flourished in France; a cult based on ethics and æsthetics; having an elaborate ritual; ornamenting the walls of their churches with moral maxims and boasting a universal religion. After a few years the sect waned, and its leader waited upon Talleyrand, asking what he should do to revive it. The statesman's reply was suggestive of a profound truth: "Suppose you get yourself crucified, and rise again the third day!"

The undiminished Gospel of the incarnate, crucified and risen Lord is the power of God unto the salvation of America and of the world.

Let us take fresh hold of the Gospel and seek the fulness of the Spirit.

Church Development in the Middle West.*

BY CHARLES H. TAINTOR, D.D., FIELD SECRETARY, CHICAGO.

The Congregational Church has developed slowly in America.

In 1860 the total number of Congregational churches in the United States is given as 2,583.

In 1870 this number had grown to 3,121.

In 1880 the records show 3,745; in 1900, 5,650 churches. In twenty years, from 1880 to 1900, the Congregational churches had made a net gain of 2,000, as large an increase during these twenty years as from 1620 to 1853, a period of exactly 233 years.



CHARLES H. TAINTOR, D.D.

*Address at the meeting of the Society, Des Moines, Iowa, October 15, 1904.

ONE REASON FOR SLOW GROWTH.

One reason for this indifference of Congregationalists to propagate their organization is often found in the so-called, well-known "plan of union," which put an end to denominational aggressiveness for fifty years.

FAILURE TO EQUIP ORGANIZED WORK PROMPTLY.

Other reasons for slow Congregational development in the States of the Middle West are explained by the lack of ministers (educated and trained Congregational ministers), wise church leadership and lack of good judgment in church location and organization. Summary 6 of the "Year Book" shows that of all Congregational churches organized, 48 per cent. have *disappeared*. One reason given by Home Missionary Superintendents and others is that the organized churches have not been promptly sheltered in church buildings. "While the children of the Pilgrim Fathers carried with them into a new country the institution of the church with the educated pastor, the school and college, they did not organize with reference to a long campaign. Wherever they planted a standard they did not erect a fortress around it. They did not look well to the outposts and make them centers of aggression, never to be taken by the enemy." Congregations gathered by long years of missionary service, without fixed place of worship, have been dispersed and the fields they occupied given over to more sagacious enterprise.

The Middle West includes fifteen States and one Territory—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Arkansas, Missouri, Colorado and Wyoming—containing a population, as given in the Census of 1900, of 24,000,000 people. In these same States are only 2,699 Congregational churches (Congregational Hand-Book, 1903). Congregationalists cannot be charged with denominational greed.

The Congregational Church-Building Society reports aiding in the same Middle West 2,513 church buildings and 752 parsonages, making a record of 3,265 buildings for Congregational church purposes. For these results the Church-Building Society has disbursed \$2,028,427.

CLOSE RELATIONSHIP.

Two thousand, six hundred and ninety-nine Congregational churches in the states of the Middle West! Back of these

enterprises, to the full extent of its ability, has stood the national Church-Building Society, showing a list of 2,513 churches aided by its funds, actually placed on their feet.

This list is a long and noble one, being nearly identical with the entire list of churches in the Middle West. The Church-Building Society has been a mighty factor in the Middle West for church development. It has opened many a fountain whence the water of life has flowed to many a thirsty soul. Without it our system of agencies for Christian work is incomplete. It has amply demonstrated its fitness to its end. *Fathers and brethren, give it your hearty support.*

The Church-Building Society is a fellowship organized on a realistic basis.

The Congregational churches of the United States are divided into state and local associations. The churches of the Middle West have sixteen associations, and these associations are divided into 131 local conferences, conventions and associations. In every State Association a representative man, minister or layman, serves as State Secretary for the Building Society. He examines and endorses every application for aid that comes from his State or Territory, the application receiving first the approval of the State Secretary or Superintendent of the Home Missionary Society. In every one of the 131 local conferences or associations the Society has a correspondent, who also passes upon every application within the bounds of his conference or association, and furnishes the Board with accurate information. The Society is under great obligations to these brethren. This is the method of administering the aid of the Church-Building Society, a most practical exhibition of church-fellowship. When an application for aid reaches the Board it shows a careful and thorough investigation on the part of representative ministers and laymen who endorsed and countersigned the same. By this method every new meeting-house becomes a meeting-place for the churches of the *whole denominational brotherhood*. The perplexing question for the Board of Trustees to solve is how to secure the funds to meet the pressing needs.

WORK OF TWENTY YEARS.

In twenty years, from 1884 to 1904, 1,225 church buildings and 595 parsonages, a total of 1,820 buildings, have been aided

in the Middle West, receiving aid amounting to \$1,500,000. The total receipts from the same states in twenty years, from January 1st, 1884, to January 1st, 1904, are \$1,100,000. These receipts represent contributions from all sources, showing that \$400,000, over and above all receipts from the Middle States, have been paid for church development by this Society. The Middle States are not self-supporting in church erection.

SELF-SUPPORTING HOME MISSIONARY STATES.

States self-supporting in Home Missions need the co-operation of the Church-Building Society. The State of Illinois has been self-supporting in Home Missions for twenty-five years; during that time the Church-Building Society has aided in Illinois in erecting 200 churches and 53 parsonages, a total of 253 buildings, using \$269,000 from the Society. Iowa, during twenty years of self-support, has been aided in erecting 126 church edifices and 64 parsonages, a total of 190 buildings, \$134,000 having been paid as aid from the Building Society. Other self-supporting States in the Middle West—Minnesota, Michigan, Wisconsin and Ohio—have come to the Church-Building Society for such funds as they needed.

AID IN CITIES.

The City Missionary Societies and local Congregational Unions in many cities of the Middle States are chartered to do both mission and church-erection work and find it is impossible to raise needed funds for both departments, and they make generous applications to the national Society for funds. These organizations at Cleveland, St. Paul, Minneapolis, Omaha and St. Louis, are dependent upon the Church-Building Society. In Chicago, in the last fifteen years, 44 churches and 10 parsonages, making 54 buildings, have received \$90,000 from the Congregational Church-Building Society.

PROPER CHURCH EQUIPMENT NECESSARY FOR CHURCH DEVELOPMENT.

It is a great pleasure to report a growing and deepening interest in church architecture. The older churches, which have been blest of God and have grown in financial and numerical strength, are discarding the old drygoods-box plan of building, with its Christopher Wren steeple, and are erecting skillfully-planned and beautifully-decorated church buildings.

This Plymouth Church, Des Moines, Iowa, is a most excellent illustration of what the churches of Iowa are doing along the line of church erection in this State.

During the last few years Iowa has been building beautiful churches and parsonages. I am under the impression that Iowa takes the lead in this matter. Many beautiful parsonages have been built, containing all the conveniences of modern houses.

The new organization, planning to build a church, has awakened to the fact that, with improved taste in the habitation of man, the house of God must be magnified.

This fourteenth session of the National Council reports 5,900 Congregational Churches in the United States. By the blessing and favor of God, let this number develop into 20,000 before the last session of the Council in the Twentieth Century.

The Spiritual Influence of the Church Building.

BY S. M. NEWMAN, D.D., OF WASHINGTON, D. C.

The statement of my topic is exceedingly simple, but it involves one of the profoundest relationships in the whole universe—the relationship between the spiritual and the material. Ages have suffered in trying to elucidate the problem of this relationship. Anchorites and monks, epicureans, stoics, and others in the old philosophies, and more modern philosophers, have sought by greatest possible effort to catch sight of the vision within the mystery of this wonderful relationship. For our present purpose it is sufficient, undoubtedly, to say, as we in



S. M. NEWMAN, D.D.

this present day are coming to see, that the relationship on the side of the spiritual is one of power, and on the side of the material one of capacity. The spiritual is the flood which pours

into the bay; the material is the shore of the bay, washed, cleansed, remoulded, by the power of the tide which goes everywhere, into creek and inlet and curve. As we stand face to face with this wonderful relationship, in considering our theme, "The Spiritual Influence of the Church Building," let us say four things.

In the first place, let us understand to-day, as never before, that the spirit in the whole universe is undertaking to flood the material with its shaping and living power and indwelling. Let us understand that in every nation there is a sign of the more full and complete coming in of the spirit to fill all things. But what we wish to see is how the spirit takes hold of the material and does its work. It has been thought in many quarters that the relationship was one of antagonism and opposition; that the only successful solution of the problem was to repudiate the material in some anchorite's cell or upon some pillar in the desert. But we are coming to a better mind; we are understanding that the spiritual and the material are not in antagonism but in reciprocity; that the spiritual is seeking out the possibilities of the material; that the power of the spiritual is entering in to flood the capacity of the material.

Think for a moment how this comes to pass in the human body. What is it that gives the light of love to the eye and the darkness of hate to the same feature? It is the power of the spirit to take either occasion which excites it and put into this material globe, within our face, that which it has of love and happiness or revenge and ambition. Take the hand: how steadily it can indicate without a word the posture of the spirit, the meaning of the heart, the wonderful intention of the purpose; how fully it can give itself in the beckoning finger or in the repelling gesture. Indeed, all through the body the power of the spirit to take the material and illuminate it is ever present, and we are walking the streets in the presence of men and women where the power of spirit (either the truly spiritual or the low and abnormal) is transforming them into light or bowing them into meanness and gloom.

But we wish to get outside this human posture. Is there still further a possibility on the part of the spirit of taking the material and shaping it to its purposes? We see at once everywhere that this is the case. In the building of every steamship and the lifting of every commercial palace, in the establishment

of every railway and in all other material things; there is the seizure of the ore in the mine—of the gold and the silver that are coined for banking purposes; there is the clutch upon every possibility of material wealth to mould it in its plastic capacity into the wonderful possibilities that the spirit discerns as worthy to be accomplished. So everywhere in the world it comes to be true that this is the great thing—the power of the spirit. Get that, and you solve every problem. Bring that to pass, and you make every vocation glorious, as heaven and God are glorious.

But in the second place, in addition to the fact, which we readily discern, that the spirit is everywhere undertaking to seize and take up matter into itself and through it to express itself in material form, we wish to say that after sentiment and taste and purpose have been projected into anything whatever, there is an inevitable return which must take place out of that into which sentiment and taste and purpose are projected, to the soul from which the projection took place. We understand, of course, that this is one of the gifts to the world—this thought of a great cyclic return—a gift to the world of the Hegelian philosophy; but we will not discard it or be prejudiced against it for any philosophic reason whatever. When you read in the Scripture those few simple words, "Be sure your sin shall find you out," we are taught by the old prophetic witnesses that when you send a sin out into the world—a purpose which has sin in it, a sentiment or taste for sin—that sin is coming back in its cycle to claim and bind you as its parent and giver to the earth. You can't escape it. And when we read that other gentler saying, "Cast thy bread upon the waters, and thou shalt find it after many days," the same thing becomes transparently true, that when you project your purpose into the world in that way, it, too, shall come back to claim you as its parent and author. When we come over to the words of Jesus Christ and He speaks to the man who kept the gift that was given him without use, we read that the Master of all men said to him that it was of necessity that the gift be returned, that it come back to the giver. Everything we have in the way of talent or sentiment or taste must come back to the Supreme Giver and be laid in adoration at His feet. And when we understand, as we do a little better in the light of this principle, those wonderful words, "They rest from their labors, and their works do follow them," we see how in God's universe no man can escape what he has

done and no man will be bereaved or deprived of the fruit of his labor. We read that in the Heavenly Kingdom the souls you save shall be stars in the crown of your rejoicing; they shall come to you and in your personality there shall be a home found for the beautiful self-sacrifice which went out to save and bless them.

The same thing which runs all through Scripture is also found in the homely proverbs of the common philosophers of the farm and shop. We are told on every corner that "chickens come home to roost," that "a bad penny always returns." You can never destroy this inviolable relationship; whatever you project into the world must come back.

Now you see at once the application of this to the thought of the moment. You see that, when a set of people undertake to build a house of worship and lodge their supreme reverence for God in the walls of that house, fill the lath and plaster, the brick and the beams, with the sentiment of tender reverence for the souls of men and of desire that the coming of the Kingdom should take place everywhere, the sentiments and tastes and purposes lodged in that fabric are bound to come back to those who gave it.

And so we are obliged to notice, in the third place, that when these things return from that into which they have been placed, the return is not as direct as the outgo from the original discoverer or mover in the case. It becomes true that whatever comes back to you comes back in a long story of contact with different persons. The fact that the drunkard puts into the glass which he drinks the animal passion of appetite does not make it possible for the return of that animal passion to come back to him out of the glass he drinks, except through the desolation, through the sorrow, through the anguish and death of his loved ones. This return ravages or blesses life; it comes back out of those objects where we place our hopes and aspirations, and takes to itself a wide path in which it does the work of life or the work of death.

And so the church building which is put up in a community, which is sanctified by the hopes of dozens or hundreds or thousands, as the case may be, is not simply a matter of association; it does not become sacred because somebody goes there and worships, but because the passionate adoration and self-sacrifice of the heart that built it was lodged in its walls, and is bound to

come back in a stream of benefaction, through the community, to Him who made it possible. And so it comes to pass that this return of the influence of a church building is a most beautiful thing to contemplate. It is full of wonder.

And in the last place, therefore, we have only to say that the application of this to the work of this Society is a supreme one. Think a moment. There is not a thing in the whole concert of human activity of a religious sort which is so separated from individual proclivities, which is so set apart for the simple reverence of God. There is not a thing that enters so fully into the worship and service of the people of God in such a simple way as this house that is built for the worship of God. So it comes to pass that the most beautiful thing you can do is to lodge your reverence, your taste, your ambition to serve God, in the walls of the church, to make the community shine with its influence. Build the little Slavic church for which they are begging in Pennsylvania. Build the little church that the frontier people—the little cluster of Christians—wish to have, that they may have the Spirit of God in their midst. Build up and down the land these tabernacles of the Most High; and though you may not see in them with the visible eye the tongues of fire sitting upon the heads of the worshippers, though you may not open the curtain before any visible Shechinah of God's glory, it still becomes true that the self-sacrifice and reverence with which you have put these little houses all over the land will come back not only to you, but through the community where they are, through other communities who learn by them to love and to obey God.

You remember the story of how Mr. Roebling, the designer of the first Brooklyn bridge, was stricken down after the first months of his ardent participation in the development of the plans by the caisson disease. It is that form of paralysis which weakens the limbs and all of the organs, because of subjection to the high pressure of air which it is necessary to maintain down in the depths, where the great piers are lowered, inch by inch, to their resting-place beneath the water. Mr. Roebling had projected his thought, his purpose, his loving intentions, unaided, into the designs and specifications, and when he was laid aside it was a matter of painful deprivation to him that he could no longer see the structure and watch the work. But after a long time, when the piers had risen to their loftiest

height, and the cables were strung across from one side of the river to the other, and that inimitable lace-work had begun to show against the sky, which you see as you sail the East River, Mr. Roebling was taken one day in a coach and carried across the ferry to Brooklyn. As he lay upon the pillows in the carriage he was so placed as to be able to look out of the window, without moving his head, at the fullness of the structure of which he had only known the plans. For a time he was silent; but after a little, with tears in his eyes, he exclaimed: "That is just as I expected to see it."

Oh, brethren, have we any expectation in our work for the Kingdom of God? Is there anything in the completed minarets and towers and magnificent walls of the heavenly temple that we to-day foresee by the vision the Lord gives us? Let us remember as we look at the tiniest house of worship on the frontier, let us be sure as we go in the door of the humblest tabernacle, that the walls of that narrow conventicle shall spread and heighten and be glorified, until at last, if we have the vision of the seeing eye, it shall be true that something shall come of it in the way of influence which is "just as we expected to see it." May God give us to labor in expectation and work with Him in all glorious unity, and understand that every sentiment and taste and purpose put into any tabernacle or house of God goes on its way through the community and the world to bless and to save the nations of men.

The churches are crying for help. Our October docket contained applications from sixty churches, asking for \$98,735, divided as follows: for parsonage loans, \$13,400, for church grants, \$43,185, and for church loans, \$42,150. Many of these were cases of urgent need and large importance. To decline or even to postpone them would in many cases bring embarrassment and distress. Yet we had only \$8,839 available funds with which to respond to their appeals. We were able to vote only one parsonage loan, one church grant and two church loans. Fifty-six applications had to be deferred. Brethren, if you want these suffering churches helped, reach for your pocket-books and *send us the cash.*

Church Work in Our Cities.

By PHILIP S. MOXOM, D.D., SPRINGFIELD, MASS.

The city is the vital center of civilization. It is the center of commerce and industry. Here manufactures and trade draw together, and capital and labor in the largest masses come into close relations. With unimportant and diminishing exceptions, to the city come all the products of the land; from the city go all the products of the hand. The change from isolated factories, scattered among the hills and by the streams, to the concentrated manufacturing industries of the city has been going on with increasing rapidity; and where economic reasons still exist for factories in the country, these are dependent on the cities as receiving and distributing centers.



PHILIP S. MOXOM, D.D.

The city is the center of government. Here civic administration is a larger task, more complex and more immediate and powerful in its influence on the life of the people than it can be in the country. Here are at once the best and the worst, because here life is concentrated and raised to its highest power. In the city emerge the great social, economic and moral problems of civilization. The city dominates the adjacent towns and villages, and the cities collectively more and more dominate the country as a whole. The political forces which determine the character and policy of the Government are developed and organized in the city.

The city is the center of culture. The day is past when the university sought rural seclusion in which to nurture the academic spirit and to guard and increase the stores of human learning. Now it must plant itself in the great highways of the world's life. Students and authors, philosophers and poets, as well as economists and historians, throng to the metropolis.

Art and literature alike seek the stimulus and the opportunities of the city.

The city is the center of religious life and enterprise. Here religion develops its most elaborate organization, directs its farthest-reaching enterprise, and attains its highest expression in preaching, music and architecture, in ritual and charity and missionary zeal. The influence of the city is immeasurable. Like a great heart, it draws to itself, in constant stream, the economic, intellectual and moral forces of the nation, and pours them out again over the land qualified by its own distinctive life. It sets the pattern of fashion and determines universal manners. Its increase is in the line of the inevitable development of civilization. The urban population of our land, not many decades ago less than 10 per cent., is now hard upon 40 per cent. This change must continue, the massing of people in relatively few centers intensifying human power for good, and at the same time intensifying peril to health, to morals and to liberty.

This influence of the city is greatly enlarged by increased means of communication. The extension of street railways relieves the congestion of population, which goes more and more into the surrounding country, though it is those who least need to go that most go. The result, however, is not that the city is ruralized but that the country is urbanized.

The city is not an aggregation, but an organism. It has a true solidarity. In the matter of sanitation, for example, the entire city is dependent on the condition of its worst sections. If this is true in respect of sanitation, it is true, also, in respect of morals. The bad infects and neutralizes the unconfirmed good. The whole is conditioned by the worst.

The individual citizen is not a mere dweller in the city; he is a member of the organism. His individual honesty or venality, his individual thrift or unthrift, his individual intelligence or ignorance, his individual obedience to law or lawlessness, qualifies the whole economic, social and moral life of the city.

The character of the city, then—the spirit that rules it, the interests that absorb it, the way in which its citizens seek amusement and maintain order and protect life and property and preserve health and educate their youth—all this is of growing importance to the State and the nation.

What does it mean that cities continually increase in size and in every form of influence? It means that the political methods which prevail in the cities will elect Presidents and Senates and Legislatures, and make the laws and courts and determine the national policy in foreign relations. It seems that the Church which controls the cities will shape the character of the people and mould the convictions which insure or circumscribe religious liberty. It means that the moral forces which are dominant in the cities will determine the character and destiny of the nation.

The logic of the situation is inescapable. We are engaged in a work not merely of denominational nor, even in the large sense, of Christian observation, but in an enterprise which seeks the Christianization, that is, the moralization, of all life. The important thing is not so many names added to the Church rolls each year, but so much of our national life penetrated with the emancipating, enlightening and purifying truth and motives of the Gospel. Quality is of more significance than quantity, for, in the long run, quality insures quantity.

The great apostle to the Gentiles had an insatiable hunger for the chief cities of the empire. He aimed at Athens, Corinth, Ephesus and Rome. He was the first and, perhaps, greatest master of missionary strategy. He knew that the country always follows the city. Win the metropolis, and you win the hamlets and farms; win the metropolis, and you win the press, the school and the forces of wealth and culture.

Our chief point of attack to-day should be the city, for the city is the largest, the neediest and the most promising missionary field. Immigrants from the old world go not to the farms, but to the centers of population. Boston, New York, Philadelphia, Cleveland, Chicago, St. Louis, Kansas City, Denver, San Francisco, are all cosmopolitan. The same is true of many smaller cities. In Massachusetts, Worcester, Fall River, Springfield, Lowell and many smaller towns are half, or more than half, of foreign-born or foreign-begotten people. In my little city we use not less than ten different languages in daily speech. The French-American College has six or seven different races now among its students.

For a long time the West has appealed to the missionary societies for aid in planting Sunday-schools and churches, and nourishing them into self-support. The appeal was urgent and

valid; it is urgent and valid still. But the West itself is being starred with cities, and the concentration of population goes on there as rapidly as elsewhere. To-day our enterprise, in direction and volume of power, must be determined not by territory, but by the increasing centers of life.

If we are wise, therefore, we shall not neglect any real and pressing need, though it be in regions where the missionary must live on horseback in order that he may move more quickly from point to point of his wide field; but we shall redouble our efforts to reach the masses of the people. This is more costly work, for the need of the city cannot be supplied with what would be abundant, temporarily at least, in a frontier settlement; but the results will be larger, and the good accomplished by effective work in the cities would overflow into the country.

To plant Sunday-schools and churches in the cities, regardless of their geographical situation, but very regardful of their prospective development in commercial and political power, should be the main endeavor now of our home missionary organizations. For the successful prosecution of this work the Church-Building Society is as necessary as it ever has been. I dare to think that it is even more necessary. The church in the city needs a place of worship, but still more it needs a modern equipment for its enterprise. It must have a home, but it must have also a school, a laboratory, a drill-room, a rallying-place for all the forces—philanthropic, eleemosynary, educational, evangelistic. To fight the saloon it must have a club-room; to fight the playhouse it must have place and means for wholesome recreation; to offset the natural deficiency of the public school it must have rooms and classes for many kinds of study. We are witnessing a great change in the demands upon the Church. It is no longer merely the means for evangelizing people who know not the Gospel. The Gospel is no longer a proclamation; it is a program and a discipline. The Church is committed to a vast work of culture, in which it at once supports and, in important particulars, transcends the work of the secular schools. The enlarging conception of the enterprise of the Church naturally increases the demand for money, but the results justify the expenditure.

The Church-Building Society must meet the fresh and multiplying calls for increased appropriations. Here is an opportunity for men of large means to do large things for the country

and the kingdom of God. The great strategic movement of our time in religious work is just this enterprise of intelligently and persistently developing the religious and moral forces of the city. To fail in pushing it with vigor will be to convict ourselves of folly that scarcely falls short of criminality.

Congregationalists who think that the main function of this Society is to build churches in the villages and rural districts of the remote West have little conception of the call which comes to it to-day to broaden and strengthen not only its own particular enterprise, but all home missionary work. There will be no abatement of interest in new communities in still undeveloped sections of our country; but the great appeal now, outranking all others, is the appeal of the cities, whether East or West, where throng the peoples of all tongues, to whom the Gospel must be preached, and whose rising generations must be taught and trained in the truths and principles and activities of Christianity.

On this work, more than any other, depends the weal of the nation in the years before us. America's greatest problem is within its own borders. That problem can be solved only by means of the forces that at once emancipate and moralize life with the inspirations and motives and ruling principles of the Christian faith.

If the Home Missionary and Sunday-school Societies supply the scouts and skirmishers and advancing troops in this great campaign, the Church-Building Society furnishes the points of vantage and the intrenchments which make the army effective, and enable it to hold each position gained. To withhold from it the needed resources will be to weaken the advance and to defeat the attainment of the main ends in the campaign.

The day of small things and small measures is past. To-day capital concentrates, not hundreds of thousands, but millions of dollars, in its great industrial and commercial undertakings. So the Church must enlarge the enterprise and multiply its gifts and consolidate its strength; and it must seize the points of highest strategic importance. The sphere of its greatest struggle and of its most fruitful victory is the place where population is most numerous and competition is most intense, and the forces of good and evil in the largest masses grapple in the conflict which must issue in the blessed triumph of the kingdom of God.

TREASURER'S REPORT OF RECEIPTS FOR JULY, AUGUST AND SEPTEMBER, 1904.

JULY, 1904.

FOR CHURCH-BUILDING.

California, \$109.30.

Benicia,	\$16 00
Cloverdale,	2 95
" S.S.,	4 10
Cottonwood,	2 45
Oakland, 1st,	56 00
Petaluma,	13 10
San Francisco, Beth.,	10 00
Santa Rosa,	2 00
Suisun,	2 25
" S.S.,	1 45

Colorado, \$3.75.

Otis,	1 00
Rico,	2 75

Connecticut, \$363.57.

Colchester,	7 36
Danielson, Westfield,	11 71
Dayville,	1 00
East Hartland,	4 00
Falls Village,	2 00
Greenwich, ad Y.P.S.C.E.,	5 00
Groton, S.S.,	3 00
Hartford, Friends,	17 00
Jewett City,	2 56
Long Ridge,	3 00
Meriden Center,	10 00
Middletown, Swede,	2 70
New Haven, Plymouth,	4 00
" Westville,	9 58
Newtown,	7 00
Old Saybrook,	4 46
Riverton,	11 00
South Britain,	3 00
Talcottville,	81 59
Thomaston, 1st,	12 61

Florida, \$10.

Tampa,	10 00
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Illinois, \$186.

Chicago, New England,	
" V. F. Lawson,	100 00
Chicago, R. P. Patton,	25 00
Lemont, Swede,	5 00
Streator, 1st,	15 00
Wyanet,	41 00

Iowa, \$74.65.

Dubuque, 1st S.S.,	5 96
Eagle Grove,	10 10
Ft. Dodge,	15 00
Keokuk,	5 00
Larchwood,	6 75
Lincoln,	1 96
Sloan,	9 38
Westfield,	5 50
Whiting,	15 00

Kansas, \$2.26.

Chapman,	2 26
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Maine, \$58.05.

Bucksport,	5 90
Newcastle, ad,	22 15
Portland, St. Lawrence,	30 00

Massachusetts, \$910.03.

Amesbury, Union,	11 50
Amherst, South,	7 70
Ashland, Ch. & S.S.,	3 97
Barnstable, West,	2 58
Boston, Dorchester, ad,	32 80
" Shawmut,	1 00
Boxford, West,	3 59
Braintree, South,	8 00
Cambridge, Pilgrim,	11 51
Easthampton, 1st,	16 98
Eaton,	10 56
Gloucester, Trinfy,	30 00
Great Barrington, 1st,	32 12
Greenfield,	8 87
Greenwich,	6 92
Lenox,	3 25
Lexington,	20 00
Lynn, Chestnut St.,	3 00
Montague, Turners Falls,	9 80
Newton Center, 1st,	41 93
" Eliot,	121 00
Norfolk, Miss Shepard,	1 00
Palmer, A Friend,	4 00
Rochester,	1 75
Rowley,	4 00
Seekonk,	5 00
Shelburne Falls,	25 36
Springfield, 1st,	250 00
" South,	14 00
" S. C. Burnham,	5 00
Wakefield,	14 71
Warren,	20 00
Westfield, 1st,	58 16
Wilbraham, North,	5 36
Winchester, 1st,	99 06
Worcester, Park S.S.,	3 55
" Plymouth,	2 00
" Union,	10 00

Michigan, \$31.60.

Allegan, W.M.S.,	1 00
Big Rock,	1 65
Lake Odessa,	8 00
Olivet, W.H.M.S.,	3 00
Pontiac, M.C.,	94
Wheatland,	7 01
Ypsilanti,	10 00

Minnesota, \$159.37.

Audubon,	4 00
Clarissa,	3 00
Grand Meadow,	4 50
Hancock,	5 00
Little Falls,	1 00
Mankato, 1st,	1 41
Minneapolis, 1st,	15 00
" 5th Ave.,	5 00
" Fremont Ave.,	4 00
" Hopkins,	2 40
" Linden Hills,	13 10
" Lowry Hill,	5 00
" Lyndale,	5 00
" Open Door,	5 23
" Park Ave.,	1 76
" Plymouth,	26 25
Rochester,	8 00
Rose Creek,	5 00
St. Cloud, Swede,	2 84
St. Paul, Merriam Park,	5 00
" Pacific,	1 88

St. Paul, St. Anthony's Park, 5 00
Winona, 1st, 20 00

Missouri, \$993.67.

Carthage, 5 00
Eldon, 5 40
Kansas City, 1st, 385 00
" Westminister, 175 00
St. Louis, 1st, 225 00
" Pilgrim, 250 00
" Union, 4 00
Webster Groves, 4 27

Montana, \$5.

Plains, 5 00

Nebraska \$16.

Crawford, 10 00
Germantown, Union, 4 00
Madrid, 2 00

New Hampshire, \$77.09.

Hollis, 13 20
Portsmouth, North, 63 89

New Jersey, \$15.

Richland, 15 00

New York, \$117.83.

Bangor, Truman Adams, 5 00
Brooklyn, Central, 173 00
Brooklyn, Hills, 13 00
Candor, 5 50
Mt. Sinai, 6 33
Northfield, 9 00
Syracuse, Geddes, 6 00

North Carolina, \$1.

Candor, 1 00

North Dakota, \$3.

Hillsboro, 3 00

Ohio, \$30.81.

Belpre, 10 00
Dover, 14 74
Isle St. George, 2 00
Mt. Vernon, 16 00
Oberlin, 8 07

Oklahoma, \$10.96.

Carrier, 10 05
Okarche, 91

Oregon, \$10.21.

Portland, Ebenezer, 5 00
" Hassalo St., 15 21

Pennsylvania, \$12.85.

Centerville, 2 85
Mt. Carmel, 5 00
Spring Creek, 5 00

Rhode Island, \$5.40.

Slatersville, 5 40

South Dakota, \$10.25.

Hetland, 3 00
Iroquois, 4 00

Osceola, 1 00
South Shore, 2 25

Vermont, \$142.61.

Alburgh Springs, 2 00
Barnet, 6 90
Brattleboro, West, 7 57
Brookfield, 1st, 123 00
Burlington, 1st, 50 24
Cambridge, Jeffersonville, 9 00
Peacham, 1 00
Rockingham, Bellows Falls, 24 20
Ripton, 15 00
St. Johnsbury, North, 29 70
Weybridge, 4 00

Washington, \$28.

Colfax, 20 00
Seattle, Union, 8 00

Wisconsin, \$27.

Biramwood, 17 00
South Milwaukee, German, 8 00
Wyalusing, 2 00

Loans Refunded, \$6,060.26.

Oakland, Cal., 2d, on acct., 5 00
Des Moines, Ia., Pil., bal., 1,565 26
Atchison, Kas., 150 00
Ft. Fairchild, Me., 100 00
Durand, Mich., 100 00
Minneapolis, Minn., Bethany, 370 00
" " Swede, 700 00
St. Paul, " Park, 500 00
Sedalia, Mo., 1st, 500 00
St. Joseph, Mo., Tab., 350 00
Coney Island, N. Y., Rent, 45 00
Corning, N. Y., 100 00
Columbus, O., North, 150 00
Lima, O., 55 00
Springfield, O., 1st, 1,000 00
" Lag. Ave., 50 00
Mt. Carmel, Pa., 100 00
Spokane, Wash., Westminister, 100 00
West Seattle, Wash., 120 00

Legacies, \$7,251.77.

Glastonbury, Conn., Estate of H. D. Hale, on acct., 14 00
Milford, Conn., Estate of Deluzerne Hubbell, by Charles W. Beardsley, Trustee, 5,269 02
Baltimore, Md., Stickley Estate, 740 00
Arlington, Mass., Estate of Maria E. Ames, by Harriet A. Doggett and Elihu G. Loomis, Exrs., 118 75
Worcester, Mass., Estate of Geo. H. Estabrook, by Arthur E. E. Estabrook, Exr., 1,060 00
Kalamazoo, Mich., Estate of Mary Latter, by Mrs. Mary E. Gates, Trustee, 50 00

Interest, \$2,023.11.

Springfield, O., 1st, 100 00
N.Y.B.S.I., 161 00
N.Y.M.N.B., 4 93
N.Y.M.S.I., 52 48
N.Y.M.T.Co., 497 00
N.Y.U.T.Co., 602 70
N.Y. Interest (a), 545 00
B. & L.R.R., 60 00

FOR PARTICULAR CHURCHES.**Massachusetts, \$10.**

Boston, A Friend, 10 00

Pennsylvania, \$75.

Philadelphia, Central, 50 00
" Mrs. C. G. Kisterbock, 25 00

FOR PARSONAGE-BUILDING.

Alabama, \$12.

Marion, on loan, 12 00

Arizona, \$40.

Tombstone, on loan, 40 00

California, \$155.

Mill Valley, on loan, 50 00

Oakland, ad, 25 00

Ontario, " 35 00

Saticoy, " 15 00

Weaverville, " 30 00

Colorado, \$60.

Cripple Creek, on loan, 25 00

Pueblo, Pilgrim, " 35 00

Idaho, \$117.50.

Challis, bal. on loan, 17 50

Mountain Home, " 25 00

Pocatello, " 75 00

Illinois, \$90.

Metropolis, on loan, 25 00

Grays Lake, " 50 00

Shaw, " 15 00

Iowa, \$175.

Cedar Rapids, Beth., on loan, 25 00

Des Moines, Pilgrim, " 25 00

Galt, " 5 00

Lyons, " 25 00

Popejoy, " 15 00

Rockford, " 25 00

Shell Rock, bal. " 25 00

Whiting, " 35 00

Kansas, \$50.

Seabrook, on loan, 50 00

Massachusetts, \$200.

Mass. & R.I.W.H.M.A., 200 00

Michigan, \$37.50.

Breckenridge, on loan, 12 50

Grand Haven, " 25 00

Minnesota, \$92.50.

Fosston, on loan, 5 00

" L.A.S., " 25 00

Lake City, Swede, " 25 00

St. Paul, Pacific, " 37 50

Montana, \$25.

Columbus, on loan, 25 00

Nebraska, \$130.

Aurora, on loan, 25 00

Lincoln, Plymouth, " 75 00

Petersburg, " 15 00

Shickley, " 15 00

North Dakota, \$62.50.

Fargo, 1st, on loan, 37 50

Inkster, " 25 00

Oklahoma, \$46.

Harmony, on loan, 20 00

Lawnview, L.A.S., " 11 00

Manchester, " 15 00

Oregon, \$15.

Ione, on loan, 15 00

Rhode Island, \$200.

Mass. & R.I.W.H.M.A., 200 00

(See Massachusetts.)

South Dakota, \$50.

Centerville, on loan, 15 00

Geddes, " 25 00

Meckling, " 15 00

Vermont, \$20.

North Pownal, on loan, 20 00

Washington, \$140.

Almira, on loan, 20 00

Edgewater, " 25 00

Seattle, Taylor, " 75 00

Washtucna, " 25 00

Wisconsin, \$50.

Cleveland (2), on loan, 15 00

Friendship, " 35 00

Receipts for Church Building\$18,750 40**" " Particular Churches 85 00****" " Parsonage Building 1,568 00****Total Receipts for the Month.....\$20,403 40**

AUGUST, 1904.

FOR CHURCH BUILDING.

California, \$58.79.

Campbell, \$30 64

Cloverdale, " 00

Fitchburg, 11 00

Nevada City, 5 35

" S.S., 20

San Francisco, Beth., 2 00

" Olivet, 3 10

Tipton, 1 00

Colorado, \$120.72.

Buena Vista, Rev. R. F. Paxton

and wife, 5 00

Crested Butte, 4 55

Denver, Olivet, 10 00

" Plymouth, 96 00

Fruita, 5 17

Connecticut, \$454.51.

Bridgewater, 4 60

Cheshire, S.S., 10 00

" Mrs. Palmer, 5 00

" A. Peck, 15 00

Coventry, ad, 9 50

East Haven, 16 00

Farmington, 14 48

Greenwich, ad, 47 40

Hartford, 1st,	79 70	Polk City,	200 00
" Warburton Chapel S.S.,	17 32	Sheldon,	11 04
Higganum,	33 00	Sherrill,	2 00
Milford, 1st,	13 25	Sioux City, 1st,	43 61
New London, 1st,	13 34	Teeds Grove and Bryant,	5 00
" 2d,	130 00	Traer,	16 50
North Stamford,	3 00	Waucoma,	20 15
Salisbury,	3 99	Webster City,	7 25
Southington,	6 79	W.H.M.U.,	1 30
Stafford Springs,	10 84		
Westbrook,	4 35	Kansas, \$23.48.	
Westminster,	7 10	Louisville,	3 33
Windsor, 1st,	9 85	Parsons,	4 00
Georgia, \$206.		Sedgwick,	2 50
Easterling, Louis Dasher,	24 00	Severy,	8 65
Higginson, J. J. Comings & Co.,	16 00	Wakefield, L.M.S.,	5 00
Savannah, Andrew Hondley & Co.,	16 00		
Wadley, Rev. C. H. Claiborne,	150 00	Maine, \$7.34.	
Idaho, \$1.50.		East Machias,	4 24
Council,	1 50	Machiasport,	3 10
Illinois, \$468.60.		Massachusetts, \$233.61.	
Auburn Park, W.S.,	2 25	Amherst, 2d,	5 50
Bureau,	2 00	Auburn,	22 40
Chicago, 1st,	8 19	Boston, Dorchester, Romsey,	4 73
" Covenant,	3 19	Carver, North,	3 00
" Garfield Park,	85	Chesterfield,	3 02
" Pilgrim W.S.,	15 00	Fitchburg, Rollstone,	7 43
" Rogers Park,	25 01	Gilbertville,	46 10
" Friends, by Mrs. F. H. Cleveland,	10 00	Mansfield, Orthodox,	9 52
" E.B.D.,	50 00	Medford, West,	7 80
" Mrs. R. M. Hall,	1 00	Middleboro, 1st,	1 00
" Mary B. Herrick,	1 00	Millbury, 1st,	10 46
" Mrs. E. W. Hooker,	2 00	Newton Highlands,	41 06
" Misses Kline,	5 00	Peabody, 2d,	5 60
" Mrs. J. B. Mayhew,	1 00	Rochester, North,	3 00
" Mrs. Mary Osgood,	2 00	Sudbury, South,	4 60
De Pue,	2 00	Taunton, Trin.,	38 54
Dover,	11 65	Westfield, 2d,	12 00
Edelstein,	3 00	West Tisbury,	2 85
Elgin, Marguerite Cook,	1 00	Worcester, Old South Y.P.S.C.E.,	5 00
Farmington,	6 16		
Forest,	7 00	Michigan, \$185.25.	
Geneseo, W.S.,	18 20	Brimley,	6 00
Hendley,	12 71	Calumet,	35 21
Highland Park, Mrs. E. O. G.,	1 00	Clarksville,	5 00
Kewanee, Mrs. H. T. Lay,	5 00	Clinton, S.S.,	20 34
La Moille,	10 00	Croton,	1 25
Maywood,	1 70	Grand Rapids, Plymouth,	6 00
Oak Park, 1st W.S.,	12 34	" Smith Mem.,	2 20
Pecatonica, Mrs. L. C. Short,	5 00	Hudsonville,	4 65
Peoria, Union,	4 55	Middleville,	7 30
Peru, M.S.,	1 00	Port Huron, 1st,	50 00
Rockford, 2d W.S.,	2 50	St. Joseph,	25 75
Roodhouse,	5 00	Sandstone,	1 00
Sandwich, W.S.,	4 00	Union City,	10 55
Somonauk, Y.P.S.C.E.,	6 00	" " Mrs. Hund,	10 00
Tonica, Y.P.S.C.E.,	3 00	Minnesota, \$97.76.	
Waukegan, 1st W.S.,	5 00	Burtrum,	2 00
Wilmette,	21 80	Dexter,	10 00
Winnebago, W.S.,	5 00	Fairmount,	14 75
Yorkville,	10 50	Lyle,	5 00
Friends,	175 00	Morristown,	4 70
Indiana, \$4.35.		Sherburn,	7 31
Fremont,	3 00	Stewartville, rent,	50 00
Michigan City, Scan.,	1 35	Worthington,	4 00
Iowa, \$678.37.		Montana, \$1.	
Durango,	2 00	Columbus, S.S.,	1 00
Durant,	280 25	Nebraska, \$85.88.	
Ellsworth,	12 00	Albion,	5 50
Farnhamville,	4 32	Arcadia,	2 00
Lawler,	2 25	Aurora, J. D. Sutway,	5 00
Magnolia,	10 70	Avoca,	8 60
Osage,	10 00	Carroll,	3 45
Perkins,	50 00	Germantown, German,	5 00
		Hemingford,	4 00

Lincoln, Butler Ave.,	11 45	Virginia, \$5.	
" Vine St.,	3 10	Herndon, S.S.,	5 00
" Dr. Bross,	5 00	Washington, \$1,083.	
Linwood,	10 00	Aberdeen, Swede,	3 00
Princeton, German,	5 16	Ridgefield, D. K. Abrams,	1,000 00
Ravenna,	5 50	Seattle, Friends,	80 00
Red Cloud,	6 70	West Virginia, \$10.	
Taylor,	5 42	Huntington,	10 00
New Hampshire, \$10.13.		Wisconsin, \$118.36.	
Jaffrey,	7 88	Amacoy Lake,	77
Langdon,	2 25	Apollonia,	80
New Jersey, \$15.		Barneveld,	2 85
Upper Montclair,	15 00	Black Earth,	6 00
New York, \$74.90.		Bloomer,	2 00
Canandaigua, S.S.,	34 47	Brodhead,	10 00
Crown Point, 2d,	4 86	Bruce,	2 91
De Ruyter,	3 50	Delevan,	3 09
Dunton,	8 37	" S.S.,	5 00
Napoli,	6 70	Elder Creek,	43
Savannah,	5 00	Kickapoo Center,	1 00
Tallman,	10 00	Lake Geneva, 1st,	3 81
Tarrytown, E.D.B.,	2 00	Liberty,	2 50
North Dakota, \$10.		Mill Creek,	2 90
Fargo, 1st W.U.,	5 00	Osseo,	1 88
" Plymouth L.M.S.,	5 00	Rhinelanders,	10 00
Ohio, \$89.38.		Spring Green,	1 00
Adams Mills, Mrs. M. A. Smith,	5 00	Stoughton, S.S.,	2 04
Atwater,	8 00	Viola,	2 85
Brighton,	2 00	West Salem,	9 02
Cleveland, Cyril Chapel,	8 00	Wilson Creek,	1 00
Columbus, 1st,	50 00	W.H.M.U.,	46 42
" South,	3 68	Loans Refunded, \$2,538.50.	
Kelloggsville,	2 60	San Rafael, Cal.,	on acct., 25 00
Rochester,	1 00	Manitou, Col.,	50 00
Steubenville, 1st,	2 10	New Plymouth, Ida.,	50 00
Wauseon, C. F. Greenough,	2 00	Chicago, Ill., Lakeview (2),	173 50
West Park,	5 00	" Maplewood,	200 00
Oregon, \$3,037.90.		" St. Paul,	75 00
Butteville,	3 25	Perkins, Ia.,	in full, 250 00
Salem, 1st,	6 00	Toledo, Ia.,	220 00
The Dalles,	21 50	Ada, Minn.,	100 00
W.H.M.U.,	7 15	Lincoln, Neb., Plymouth,	100 00
H.M.S.,	3,000 00	Albany, N. Y., 1st,	250 00
Pennsylvania, \$5.		Brooklyn, N. Y., Puritan,	500 00
Plymouth, Pilgrim,	5 00	Schenectady, N. Y.,	250 00
South Dakota, \$8.48.		Portland, Ore., 1st W.M.S.,	20 00
Canova,	3 48	Edwardsville, Pa., Bethesda,	50 00
Glenview,	4 00	Milwaukee, Wis.,	
Winifred,	1 00	North Side,	50 00
Texas, \$2.50.		West Superior, Wis., Pilg.,	75 00
Tyler,	2 50	Dayton, Wash.,	100 00
Vermont, \$14.56.		Legacies, \$25.	
Berlin,	9 20	California, Miller Property,	25 00
Royalton,	5 36	Interest, \$40.29.	
		N.Y.A.P.B.,	39 11
		N.Y.M.N.B.,	1 18

FOR PARTICULAR CHURCHES.

Massachusetts, \$41.45.		Cleveland, Hough Ave.,	36 50
Somerville, Winter Hill,	41 45	" Pilgrim ad.	73 00
Missouri, \$75.		Lorain, 1st,	15 00
St. Louis, 1st,	75 00	" Jr. Y.P.S.C.E.,	7 50
Ohio, \$253.42.		" W.M.S.,	12 50
Cleveland, Euclid Ave.,	10 00	Medina,	78 02
		North Amherst,	20 00
		Oberlin, ad,	20 00

FOR PARSONAGE-BUILDING.]

Alabama, \$8.

Marion, on loan, 8 00

California, \$60.

Crockett, on loan, 30 00

Lemon Grove, " 20 00

Rosedale, " 10 00

Colorado, \$100.

Cripple Creek, on loan, 25 00

Denver, Ohio Ave., " 60 00

Rye, " 15 00

Connecticut, \$50.

Shelton, on loan, 50 00

Idaho, \$12.50.

Council, on loan, 12 50

Illinois, \$165.

Alto Pass, on loan, 12 50

Ashkum, " 25 00

Chicago, Lawn, " 25 00

" Pilgrim W.S., " 15 00

" Julia P. Wilson, " 5 00

Harvey, on loan, 25 00

Kangley, " 17 50

Marshall, " 30 00

Oak Park, 3d, " 10 00

Indiana, \$40.

Fremont, on loan, 15 00

Terre Haute, Plymouth, " 25 00

Iowa, \$115.

Farnhamville, on loan, 50 00

Milford, " 25 00

Strawberry Point, " 25 00

Vining, " 15 00

Kansas, \$66.75.

Council Grove, on loan, 40 00

Emporia, Mrs. G. W. Newman, " 5 00

Ford, on loan, 21 75

Louisiana, \$220.

Jennings, on loan, 200 00

Kinder, " 20 00

Michigan, \$76.88.

Big Rapids, on loan, 25 00

Croton, " 2 20

Honor, " 20 00

Lansing, Pilgrim L.S., " 4 18

Sherridge, on loan, 15 00

Sherman, " 10 00

A Friend to Missions " 50

Minnesota, \$244.58.

Barnesville, on loan, 25 00

Culdrum, " 12 50

Mantorville, " 45 00

Minneapolis, " 20 00

Staples, " 57 08

Worthington, " 85 00

Montana, \$15.

Plains, on loan, 15 00

Nebraska, \$114.10.

Hemingford, on loan, 10 00

Loomis, " 63 00

McCook, " 25 00

Thedford, " 16 10

New Mexico, \$6.88.

Atrisco, on loan, 6 88

North Dakota, \$30.

Fessenden, 1st (2), on loan, 30 00

Ohio, \$40.

Cleveland, Cyril Chapel, on loan, 25 00

Ft. Recovery, " 15 00

Oklahoma, \$100.

Anadarko, 1st, on loan, 30 00

Carrier, " 10 00

Enid, " 40 00

Oklahoma City, Harrison Av., " 20 00

South Dakota, \$95.

Ft. Pierre, on loan, 12 50

Henry, " 15 00

Mitchell, " 15 00

Wessington Springs, " 15 00

Winfred, " 17 50

Worthing, " 20 00

Tennessee, \$35.

La Follette, Ladies, on loan, 35 00

Washington, \$102.50.

Eureka, on loan, 25 00

Natchez Valley, " 17 50

Odessa, German, " 15 00

Pataha City, bal. " 45 00

Wisconsin, \$58.50.

Brandon, Mrs. E. S. Jones, " 1 00

Gays Mills, on loan, 12 50

Lone Rock, " 20 00

Nekoosa, " 25 00

Receipts for Church Building..... \$9,715 16

" " Particular Churches..... 369 87

" " Parsonage Building..... 1,755 69

Total Receipts for the Month.....\$11,840 72

SEPTEMBER, 1904.

FOR CHURCH BUILDING.

California, \$35.85.

Berkeley Park,
 " " S.S.,
 " North,
 Bethany,
 Byron,
 Los Angeles, Brooklyn Heights,
 San Francisco, Bethany,

Colorado, \$8.65.

Clark,
 Denver, North,

Connecticut, \$458.51.

Branford,
 Bristol,
 Burlington, S.S.,
 East Hartford, South,
 Glastonbury, 1st,
 Groton, S.S.,
 Guilford, 1st,
 Haddam,
 Hartford, 4th,
 Middlebury,
 Mt. Carmel,
 New Britain, 1st,
 by Mrs. Sarah A. Strong,
 New Milford, 1st,
 Ridgefield, 1st,
 Salem,
 Sharon,
 Thomaston,
 Williamsville,

Dist. of Columbia, \$2.

Washington, Plymouth,

Florida, \$3.25.

Pomona,

Illinois, \$1,097.57.

Alton, Redeemer,
 " Mrs. I. D. G.,
 Ashkum,
 Batavia, Lucy C. P.,
 Buda, Mrs. J. S.,
 " Mrs. B. D. G.,
 Cable, S.S.,
 Chicago, Bethel,
 " Mont Clare,
 " Oak Lawn,
 " Trin., German,
 " Warren Ave., W.S.,
 " Mrs. A. B. Converse,
 " Mrs. M.,
 " Mrs. G. M.,
 " Mrs. B. E. Ripley,
 " Miss Roberts,
 " Mrs. J. E. Tuttle,
 " Miss A. A. W.,
 by Mrs. Tuttle,
 " Mrs. E. R. Webster,
 Rev. H. Willard,

Crystal Lake,
 DeLong,
 Des Plaines,
 Havana, Mrs. Collins,
 Kangley,
 Kemper, Mrs. O. P. Palmer,
 La Harpe, S.S.,
 La Grange, Y.P.S.C.E.,
 Marseilles, Mrs. Baughman,
 McLean, S.S.,
 Morgan Park,
 Mt. Palatine, S.S.,

Normal,
 Oak Park, ad,
 Olney, W.S., by Mrs. Morse,
 Paxton, Mrs. M. E. Shaw,
 Peru, Y.P.S.C.E.,
 Princeton, Mrs. S. C. Clapp,
 Shabbona,
 Speer, S.S.,
 Sterling, A Friend,
 Waverly, Mrs. W. S. Bugby,
 Winnebago, S.S.,
 " M.S.,
 Winnetka, S.S.,
 Woodburn,
 Woodhull,
 W.H.M.U.,

Indiana, \$550.

Amboy,

Iowa, \$70.84.

Gilbert Station,
 Grand River, Center,
 Grinnell, W.M.S.,
 Jewell and Webster City, Friends,
 Kingsley,
 Madison Co., 1st,
 New Hampton, German,
 Runnells,
 Tripoli,

Kansas, \$42.81.

Alma,
 Chase,
 Comet,
 Osawatomie,
 Park, S.S.,
 Smith Center,
 Stockton,
 Topeka, Mrs. D. O. Coe,
 Wichita, Plymouth,

Kentucky, \$4.

Berea,
 " S.S.,
 Lexington,

Maine, \$533.60.

Bangor, 1st,
 " Hammond St.,
 Bath, Winter St.,
 " Miss Moody,
 Belfast,
 Brewer,
 Brunswick,
 Cumberland Center,
 Ft. Fairfield,
 Gorham,
 Houlton,
 Island Falls,
 New Sweden,
 Norridgewock,
 Orrington, East,
 Patten,
 Portland, Free,
 " State St.,
 Sherman Mills,
 Skowhegan,
 South Berwick, S.S.,
 Sumner, East,
 Friends,
 Collection at Conference,

Massachusetts, \$455.18.

Ayer,
 Belchertown, Primary S.S.,

5 72
 8 58
 5 00
 10 00
 5 00
 5 00
 16 10
 5 00
 500 00
 10 00
 6 00
 5 00
 5 00
 7 00
 1 00
 2 80
 550 00
 6 83
 1 94
 1 05
 40 00
 8 75
 1 37
 3 00
 3 13
 4 77
 5 00
 4 18
 5 25
 2 75
 1 00
 7 26
 5 00
 5 00
 11 37
 77
 23
 00
 62 79
 32 00
 25 00
 10 00
 5 00
 28 00
 31 27
 10 00
 4 22
 25 00
 4 15
 25 00
 5 50
 5 61
 6 50
 3 00
 10 00
 55 00
 7 00
 6 56
 3 00
 4 00
 72 00
 93 00
 4 96
 5 00

Berlin,	3 72	Zumbrota,	3 00
Boston, Brighton,	41 75		
Bridgewater, Scotland,	2 00		258 24
Deerfield,	2 00	Less W.H.M.U. Expense,	9 00
Dunstable,	27 50		
Edgartown,	10 90		249 24
Falmouth, 1st,	20 00	Missouri, \$8.54.	
" East,	3 00	Kansas City, Clyde,	4 54
Fitchburg, Rollstone,	17 80	New Cambria, Welsh,	4 00
Harwich, 1st,	7 72		
Haverhill, West,	6 39	Nebraska, \$25.14.	
Marshfield, 1st,	26 85	Bladen (2),	8 00
Monson,	59 35	Camp Creek,	2 60
North Easton,	5 00	" Schoolhouse	51
Norton,	29 65	Columbus,	1 83
Peabody, South,	66 00	Creighton,	7 00
Pepperel,	17 58	Hay Springs	3 35
Shirley,	10 00	Minersville,	1 85
South Hadley, 1st,	34 50		
Sunderland,	17 45	New Hampshire, \$44.31.	
Templeton, S.S.,	8 00	Franconia,	7 50
Wayland,	7 97	Franklin,	11 00
Weymouth, South, Old South,	6 00	Littleton, Y.P.S.C.E.,	3 14
Worcester, Piedmont,	14 00	North Weare,	1 54
		Pittsfield,	8 03
Michigan, \$3,904.27.		Rochester,	13 10
Addison,	5 00	New York, \$189.36.	
Alpine and Walker,	9 07	Hamilton,	5 00
Coral,	5 00	Lysander,	3 01
Durand,	5 00	Newark Valley,	2 55
Hancock,	11 78	Newburgh,	10 34
Hudson,	30	New York, Christ,	31 38
Manistee, 1st,	35 72	" Mrs. C. V. Harkness,	100 00
Old Mission,	10 00	Niagara Falls,	12 75
Ovid,	10 70	Prospect,	8 00
Port Huron, 24th St.,	5 00	Riverhead, Sound Ave.,	16 33
" Friends,	794 00		
Romeo, Miss E. B. Dickinson,	3,000 00	North Dakota, \$42.50.	
South Haven,	12 70	Anamoose,	7 00
		Fargo, Conference,	2 50
Minnesota, \$249.24.		Ft. Berthold, Mrs. Hall's Class,	5 00
Aitkin,	4 45	Hankinson, L.A.S.,	7 50
Alexandria,	4 00	Jamestown,	8 00
Anoka,	2 00	Sykeston, L.A.S.,	2 50
Brownton,	3 15	Wahpeton, L.M.S.,	10 00
Cannon Falls,	4 00		
Crookston,	3 00	Ohio, \$122.72.	
Duluth, Pilgrim,	11 40	Akron, 1st, W.M.S.,	10 00
Edgerton,	1 00	Andover, W.M.S.,	2 00
Fairmount,	5 00	Ashtabula, Finnish,	3 00
Faribault,	30 50	Berlin Heights, W.M.S.,	75
Fergus Falls,	1 00	Cincinnati, Old Vine,	5 00
Freeborn,	2 00	" Walnut Hills, W.M.S.,	8 50
Glencoe,	5 00	Clarion,	2 87
Lake City,	5 00	Cleveland, Arch. Ave., Y.P.S.C.E.,	1 50
Little Falls,	1 00	" 1st, W.A.,	7 50
Mankato (2),	6 06	" Lakeview W.M.S.,	1 20
Minneapolis, Fremont Ave.,	50	" Park,	2 50
" Lowry Hill,	5 00	" Swede,	8 50
" Lyndale,	8 87	Geneva, W.G.,	5 00
" Open Door,	1 00	Gustavus, Y.P.S.C.E.,	1 00
" Pilgrim (2),	17 11	Ironton, W.M.S.,	2 00
Morris,	3 00	Kent,	2 00
New Richland,	1 00	Lafayette, "	1 50
Northfield,	50 00	Lindenville, W.M.S.,	2 00
Ortonville,	4 00	Lorain, Jr. Y.P.S.C.E.,	1 00
Owatonna,	4 00	Marietta, Oak Park M.B.,	1 35
Pelican Rapids,	10 00	North Ridgeville, W.M.S.,	1 00
Plainview,	1 00	Norwalk, W.M.S.,	10 00
Sauk Center,	4 00	Paddy's Run,	7 25
Springfield,	2 50	Painesville, Jr. Y.P.S.C.E.,	3 00
Spring Valley,	4 00	Ridgeville Corners, S.S.,	1 45
St. Paul, Pacific,	1 50	Sandusky, W.M.S.,	5 70
" Park,	5 00	Sheffield	75
" St. Anthony's Park (2),	13 60	Springfield, 1st,	3 00
Union,	1 00	Wauseon, W.A.,	4 50
		" J.M.S.,	3 00
Stewart,	2 90	Windham, (2),	14 00
Waseca,	8 00		
Winona, 1st,	15 00		
Worthington,	1 80		
" S.S.,	1 90		

Oregon, \$23.20.

Corvallis, Plymouth,	1 20
Wilsonville,	7 00
W.H.M.U.,	15 00

Pennsylvania, \$31.26.

Braddock, Slavonic,	13 76
McKeesport, 1st, S.S.,	12 50
West Pittston, M.B.,	5 00

Rhode Island, \$157.94.

Central Falls,	24 68
Providence, Central,	133 26

South Dakota, \$65.58.

Belle Fourche,	15 00
Canton,	3 30
Columbia,	3 40
Custer,	7 50
Dover,	3 00
Ft. Pierre,	5 00
Gettysburg,	2 50
Milbank,	12 33
Rosette Park,	5 00
Valley Springs,	7 65

Vermont, \$66.35.

Brownington and Barton Landing,	8 13
Chester,	8 66
Ludlow,	14 21
Lunenburg,	5 00
Wallingford,	20 35
Westmore,	6 00
Williston,	4 00

Washington, \$34.66.

Alderton,	1 30
Blaine,	1 00
Coupeville,	8 00
McMillin,	1 05
Natchez,	5 21
Orting,	1 10
Ritzville, German,	17 00

West Virginia, \$1.60.

Ceredo,	1 60
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Wisconsin, \$211.15.

Grantsburg,	200 00
Mukwonago, S.S.,	1 00
Princeton,	2 00
Stoughton,	8 15

Wyoming, \$4.

Glendo,	4 00
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Loans Refunded, \$2,383.70.

San Rafael, Calif., on acc't,	35 00
So. Chicago, Ill., People's,	10 00
Valley Junction, Ia.,	100 00
No. Easton, Mass., Swede,	200 00
Ypsilanti, Mich.,	200 00
Minneapolis, Minn., Bethany,	30 00
" " Vine,	20 00
Sauk Rapids, " 1st,	15 00
St. Paul, Minn., Plymouth,	300 00
Kansas City, Mo., Beacon Hill,	250 00
Brooklyn, N. Y., Immanuel,	100 00
Saugerties, N. Y.,	100 00
Syracuse, " Good Will,	750 00
Springfield, O., Lag. Ave.,	45 00
Corvallis, Oreg., 1st, S.S.,	3 05
" " S.S.,	65
Portland, " " W.M.S.,	5 00
Blaine, Wash.,	20 00
Whatcom, Wash.,	100 00
Oskosh, Wis., Plymouth,	100 00

Legacies, \$75.

Baltimore, Md., Stickney Est.	50 00
North Bennington, Vt., Est. of	
Henry D. Hall, by Henry F.	
Cushman and D. F. Mattison,	
Exrs.,	25 00

Interest, \$1.18.

N.Y.M.N.B.,	1 18
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Church-Building Quarterly, 1.50**FOR PARTICULAR CHURCHES.****Iowa, 50 Cents.**

Elma,	50
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Kansas, \$1.

Powhattan, S.S.,	1 00
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Massachusetts, \$25.

Chelsea, 3d,	25 00
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Minnesota, \$50.

Winona, Wm. H. Laird,	50 00
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Wisconsin, \$1.

Withee, S.S.,	1 00
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FOR PARSONAGE-BUILDING.**California, \$60.**

Pasadena, Lake Ave., on loan,	25 00
Ventura, " "	35 00

Colorado, \$37.50.

Manitou, on loan,	25 00
Ward, " "	12 50

Illinois, \$142.75.

Chicago, Rogers Park, on loan,	42 50
Glen Ellyn, " "	25 00
Moline, ad, " "	25 00
Seatonville, " "	25 00
Springfield, Plymouth, " "	25 25

Iowa, \$50.

Cedar Rapids, Bethany, on loan,	25 00
Des Moines, Pilgrim, " "	25 00

Kansas, \$12.50.

Severy, on loan,	12 50
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Massachusetts, \$200.

Mass. and R. I. W.H.M.A., on loan,	200 00
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Michigan, \$77.50.

Custer, bal. on loan,	22 50
Essexville, " "	20 00
Grand Haven, " "	25 00
Thompsonville, " "	10 00

Minnesota, \$45.

Minneapolis, Open Door, on loan,	30 00
Walnut Grove, " "	15 00

Nebraska, \$30.

Bladen (2), on loan,	20 00
Brewster, " "	10 00

New York, \$45.

Friendship, on loan, 45 00

Ohio, \$37.50.

Cincinnati, Storrs, on loan, 37 50

Oklahoma, \$205.50.

Harmony,	on loan,	5 00
Jennings,	bal. "	137 50
Lawnview,	"	18 00
Manchester,	"	15 00
Weatherford,	"	30 00

Pennsylvania, \$12.50.

Albion, on loan, 12 50

Rhode Island, \$200.

Mass. and R. I. W.H.M.A., 200 00

South Dakota, \$112.50.

Aberdeen,	on loan,	45 00
Hetland,	"	20 00
South Shore,	"	10 00
Springfield,	"	37 50

Texas, \$25.

Denison, bal. on loan, 25 00

Washington, \$97.50.

Beulah,	on loan,	20 00
Seattle, Taylor,	"	37 50
Spokane, Pilgrim,	"	40 00

Wisconsin, \$70.50.

Birnamwood,	on loan,	23 00
Cleveland,	"	10 00
Elroy,	"	25 00
Glenwood,	"	12 50

Wyoming, \$20.

Green River, on loan, 20 00

Receipts for Church Building.....\$10,905 46

" " Particular Churches..... 77 50

" " Parsonage Building..... 1,281 25

Total Receipts for the Month.....\$12,264 21

Total Receipts for the Three Months.....\$44,508 33



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